CHAPTER-VI

Findings
And
Suggestions
The present study led the following major findings:

1. The history of Madrasa System of Education is very old. Its origin is found during the period of Prophet of Islam (SAW). The system of Islamic education started with the divine revelation to the Prophet (SAW).

   As days passed on, the teaching of Islamic education started to spread in other parts of Arabia and it has now covered the whole of the world.

   In India, the Madrasa System of Education started from the days of Mohammed Ghori in the first decade of the 13th century. The system flourished during the days of other emperors from time to time till the last Mughal emperor. In the beginning of the British rule in India, the system suffered a set-back, but due to untiring efforts of the Ulema, it maintained its position. Now a days, the Madrasa System of Education is among the frontline systems of education in India.

   As far as the Madrasa System of Education in Assam is concerned, it got initiated in the first decade of the 13th century, i.e., from the days of Ikhtiyaruddin Bakhtiyar Khilji. Though the system was in operation in the preceeding centuries, but no proper administrative set up could be developed until the 20th century.
During this century, the madrasas were brought under three administrative boards, namely, State Madrasa Education Board, Assam, established in 1934, The Azad Deeni Shiksha Board, established in 1937 and The All Assam Tanzeem-e-Madaris-e-Qawmiya, established in 1955. These Boards are now governing all the madrasas in Assam.

The Barak Valley Region, the area under the present study, is situated in the Southern part of Assam. The history of the Valley is not very old. Before becoming a separate valley, it was a part of erstwhile Surma Valley consisting of the districts of Cachar and Sylhet on both the sides of the river Surma. As the region is predominantly a Muslim dominated area, there are a number of madrasas in and around this area. The Madrasa System of Education in this area started in a systematic manner in the 19th century itself and is continuing in full flow now a days. Different madrasas came into existence from the 19th century in the three districts of Barak Valley.

Thus, it is found that the history of the development of Madrasa System of Education in Assam and, specially, in the Barak Valley Region, is neither a very old nor new.
2. The contribution of different Government and Non-government enterprises for the development of madrasas in Assam, specially, those located in the Barak Valley Region seems to be spectacular. Both the agencies took great interest and had sincere commitment for the better performance of the madrasas. Regarding Non-Government enterprise, it is found that, both the Non-Government Madrasa Boards made their best to make the Madrasa Education System flourish. Though the means and resources required to run the madrasas were not sufficient, they were continuing with their work with full commitment. Generally, people work for better remuneration and facilities but the personnels of the Non-Government enterprises were working against a very low payment and, sometimes, they worked without any remuneration. This indicates their sincere efforts towards the development of Madrasa Education.

The Government enterprise is struggling hard for the upliftment of the madrasa education system. Many new madrasas were coming into existence and were coming under the jurisdiction of the Government Madrasa Board. The blooming period for the Government enterprise started during the 6\textsuperscript{th} decade of the 20\textsuperscript{th} century when the government of Assam sanctioned deficit grant to
9 (nine) madrasas being run under the State Madrasa Education Board, Assam. Some of these madrasas were located in the Barak Valley Region too. Gradually, some more madrasas were sanctioned Government grant and the system started to be stable to a great extent. The students studying in those madrasas also get better future prospects.

Thus, it is found that both the Government and the Non-government agencies contributed their best for the development of Madrasa System of Education in Assam, specially, those located in the Barak Valley Region.

3. There exist the following two types of madrasas in Barak Valley Region:

A. **Government Madrasas** known as Pre-Senior Madrasas, Senior Madrasas and Title Madrasas.

B. **Non-Government Madrasas** popularly known as Qaumi or Khariji Madrasas which are run by public contributions and donations.

The study about these madrasas reveals that:

i) The beginning of the madrasas in Barak Valley in a systematic manner is traced back right from the 19th century. But
it paced up in the 20\textsuperscript{th} century, specially, after independence. Maximum number of madrasas came into existence after 1947. Out of 61 (sixty one) Government Madrasas, 51 (fifty one) madrasas were established after 1947. 47 (forty seven) Non-Government Madrasas out of 65 (sixty five) madrasas were established after independence;

\textbf{ii)} Both the Government and the Non-Government Madrasas are facing problems of infrastructural facilities. The buildings of the Madrasas are not up to the mark. In these buildings, there is shortage of rooms. There are no separate rooms for library, conference hall and teachers’ staff room. It has been, generally, found that the room of the principal is used as library, staff room as well as conference room. This creates inconvenience in the functioning of the madrasas.

Some of the important points regarding the infrastructural facilities available in the Government and Non-Government Madrasas are mentioned below:

\textbf{a)} Most of the Non-Government Madrasas are located in the rural areas of Barak Valley in contrast to the Government Madrasas which are located in the urban areas;
b) The madrasa buildings do not have proper arrangement for classroom as well. In some madrasas, the number of students is more than the double capacity of the room. This creates problems to the teachers as well as to the taught. However, the ratio between the number of rooms and the number of students is better in the case of Government Madrasas in comparison to Non-Government Madrasas.

Therefore, there is an urgent need to provide infrastructural facilities to the madrasas. Madrasa buildings need improvement. To make the teaching effective, there should be the provision of essential teaching aids. There is immediate need to increase the number of rooms. There must be separate rooms for principal, staff, conference hall, library and reading rooms. There should also be proper lighting and ventilation facilities in the classrooms for getting better academic achievements.

The surrounding of the madrasa building also needs improvement. As the region is geographically located in the rainy belt, there should be proper draining system.
The draining system available needs much improvement. Due to lack of proper draining system, there is water logging in the rainy seasons which must be removed to avoid dampness in the area. Moreover, arrangement must be made for daily cleaning of the madrasa and its surroundings. Proper gardening will be helpful for the increase in the beautification of the madrasa building.

c) The hostel facilities in the madrasas are found below standard. More than half of the madrasas do not have hostel facilities. In hostels, there is no separate dining room and therefore, the students have to take their food in the rooms where they reside. This creates problems to the students. Sometimes, the capacity of rooms is not sufficient enough for the number of students allotted to reside. This indicates the lack of proper educational environment for the students.

The buildings are not properly maintained. The surroundings of the madrasa buildings have been generally found to be very dirty and unhygienic. The toilet facility is also sub-standard. However, in some madrasas, there are proper toilet facilities. The condition becomes
worst in the rainy seasons when the excessive rain leads to water logging. In this situation, even the movement from one building to the other building of the madrasa, becomes very difficult.

There is less hostel facilities in the Government Madrasas in comparison to the Non-Government Madrasas.

The study also reveals the following problems of the madrasas:

➢ there is no arrangement for separate dining hall in any of the residential madrasas;
➢ it is found that, no satisfactory library facility exists in the madrasas of Barak Valley, except a very few;
➢ generally, there is no arrangement for computer education in the madrasas of Barak Valley. Only 3 madrasas out of 126 madrasas have undertaken the programme of computer education;
➢ in classrooms, some madrasas are found to have desk-benches for students and some are found to have mat arrangement. Some madrasas have both the
arrangements. However, the sitting arrangement in the classroom is not sufficient.

Keeping in view the problems of hostel life, there is urgent need to provide hostel facilities. At least arrangement for separate dinning hall and reading room should be made. It will create conducive environment for education.

iii) The syllabi in both type of madrasas are based mainly on the Dars-e-Nizamia syllabi. Apart from this, the syllabi include the teaching of mother-tongue, Assamese language for the non-Assamese students and elementary modern subjects.

The vocational stream of education has not been paid much attention in the madrasas of Barak Valley Region. The vocational education makes the students to become economically self dependent. The programme of vocational education are meant to enhance individual's employability, to reduce the mismatch between the demand and supply of skilled manpower and to provide an alternative to those pursuing higher education without any definite purpose.
The objective of vocationalisation is not restricted to merely developing specific saleable manual skills. It aims at relating the hand with head and heart so that productive labour and socially useful work becomes the medium for developing creative intelligence and a knowledge base on which one could keep building one's life. The role of education is empowering people for work and inculcating the appreciation of work for its own sake. Work as a medium of education is reflected throughout the content and process of education. The madrasa students are satisfied with the age-old traditional religious education which helps them to become Imam in the mosques or a teacher in the low paid employment of madrasas. This lowers down the enthusiasm among the students. Today is the age of computers and the products of these madrasas are unable to get even the basic knowledge of computers. Except one or two madrasas, no madrasa is providing training in computer literacy. Madrasas are not able to introduce computer education mainly due to lack of sufficient fund. There are also no proper training facilities in other modern electronic appliances which are much useful for the students. There is also lack of training in agriculture-oriented vocational courses like dairy and poultry farming, pisciculture, floriculture, social forestry, co-
operative marketing, administration of local self bodies like panchayets etc.. Each of these would have trained madrasa youths for meaningful employment. However, some of the madrasas are having vocational programmes like tailoring and typing.

A vast scope exists for employment in the vocational fields where there is an acute dearth of skilled manpower like mechanics, plumbers, machine operators, fitters, carpenters, tailors, electricians, draftsman, masons. The madrasa products can be persuaded for such vocational training. This will provide various type of opportunities of employment to a large number of unproductive youths in urban and semi-urban areas.

As Barak Valley is based on agricultural economy, and most of the madrasas are located in the village areas, there is need for structured training in agriculture oriented vocational courses in areas like dairy and poultry farming, pisciculture, floriculture, social forestry, co-operative marketing, administration of local self government bodies like panchayats etc. Each of these fields can absorb a large number of trained madrasa youths for meaningful employment. So, there is an urgent need to introduce vocational training at different level of education to madrasa youths keeping the religious subjects intact.
iv) One special feature of Government Madrasa is that the students passing out of the Senior Madrasas are entitled to get admission to senior secondary school. This opportunity is not available to the students passing out of the Non-Government Madrasas.

v) The medium of instruction in all the madrasas in Barak Valley is Bengali language as the region is dominated by the Bengali people. However, Arabic and Urdu languages are also taught with due importance.

vi) All the madrasas, except the Provincialized Government Madrasas, who are getting staff salary from the Government, are facing problem of payment of salaries to its staff. The teaching and the non-teaching staff in the Non-Government Madrasas are working on a very low amount of salary which is also not regularly paid. This has adversely affected commitment and devotion of the teachers to their profession. The staff working in some of these Pre-Senior, Senior and Title Madrasas, that donot get any sort of grant-in-aid from the Government, are working with out any remuneration at all. They are simply working in the hope that these madrasas would be undertaken by the Government and they
will get salary in the days to come. The Non-Government Madrasas are providing food and lodging free of cost to the resident members which need a large amount to be spent.

The Non-Government Madrasas are getting income from the public donations which are not sufficient enough to meet the expenditures of the madrasas.

**vii) Unlike the Non-Government Madrasas,** the Government Madrasas are found to have sufficient teaching staff. The Non-Government Madrasas are suffering in this regard mainly due to lack of sufficient funds. Lack of financial resources has impinged upon the quality of madrasas, hostels, playgrounds, libraries, teaching materials, teaching and non-teaching staffs etc. The madrasas are found to be always running on deficit budget;

**viii) In some madrasas,** there is no electricity facility. Even during these days of advancement, the students have to use the lamps and candles at night. The students find it difficult to study under the light of the lamps and candles. The situation worsens during the summer season. Without electricity, the students have to fight the heat of the summer with handmade fans.
There is a need to provide electricity facilities in all the madrasas so that teachers and students may take their work in pleasant environment.

ix) The madrasas use the water of the pond or the ring well or the municipal water supply which is very rare. Those madrasas who get the water from the pond face problems during winter season when the pond dries up. The students and the staff both have to take the help of the local people who have water facilities.

The arrangement for pure drinking water is an absolute necessity. According to the local tradition, almost every madrasa has a pond attached to it. But during the winter season, the water level goes down and becomes unsuitable for drinking and other purposes. Separate arrangements like digging of ring well, underground boring, municipality water supply etc. must be made to avoid such difficulties. Use of chlorine, bleaching powder, and other disinfectants may be used in such situations.

x) There is no proper arrangement for health care of the students as very few madrasas have playgrounds and playing kits and first-aid medical centre for the students. There is a need to
make above mentioned arrangement in all the madrasas. This will help the students to have better physical fitness.

Moreover, arrangement of regular health checkup is a must. The local civil hospital may be given the responsibility for a monthly or half-yearly physical check-up of the madrasa staff and students. Generally, the students are coming from the poor families, so, a regular check-up will be very useful.

xi) The administrative set up of the madrasas in Barak Valley Region is found to have a systematic ladder. They have both administrative and academic bodies to administer and run the madrasas in a systematic manner. The External Administrative Body (administrative) and the Internal Administrative Body (academic) perform their duties in collaboration to each other to run the madrasas in accordance with the rules framed by these bodies.

One of the great problems of madrasas is that they are looked down, criticized and neglected. But even in this critical situation, the God fearing people who are attached to this system are struggling hard to justify the existence of the system so as to survive and serve.
The madrasas in Assam and, specially, in the Barak Valley Region have some specific problems which are not so serious in relation to the madrasas in other regions of India. These madrasas are facing all the hardships but in spite of all that, they are running with devotion and providing service to the society.

A number of social, economic and cultural factors are responsible for affecting the normal functioning of these Muslim managed madrasas. These factors retard the progress of the madrasas, and consequently, the progress of the whole community is effected.

The madrasas are facing first and foremost problem of social recognition. They have become the prey of negligence in the eyes of the authorities. Unlike the schools and colleges of modern education, the madrasas are not getting proper attention from the general mass as well as the authorities. There seems to be no proper supervision by the Government agencies. The Government grants which are enjoyed by the schools for secular education are not being provided to the madrasas, though these madrasas are playing a major role to educate Muslim youths. These madrasas are playing a major role in eradicating the illiteracy from the society as a whole free of cost.
One of the major problems in these madrasas is the problem of drop-out. A good number of students are joining the madrasas and within a very few days they start to leave. It is mainly due to the reasons like parents' attitude towards the religious education, making the child an earning member, lack of enthusiasm in teachers, lack of sympathy on the part of the parents, inadequate teaching facilities etc.

The parents are not conscious about the importance of religious education of their children. As a result, the students get no encouragement and in a few days, prefer to get away from the madrasas. Besides this, the socio-economic demands lead the parents to look their children as an earning member of the family.

The teachers are also responsible for a large number of drop-out cases in the madrasas. They themselves are not enthusiastic enough to teach the students. The students get no encouragement from the teachers which also lead to the increase in the rate of drop-out cases. The lack of proper methods and techniques of teaching, leads to the dissatisfaction in students. They get no interest in traditional techniques of teaching and learning and prefer to keep themselves away from the madrasas.
Sympathy and co-operation also play major role towards developing interest and enthusiasm among the students to take madrasa education. The parents as well as the teachers need to be sympathetic enough to the students to keep their momentum going, which seems to be lacking both on the part of the parents as well as the teachers in the madrasas in Barak Valley. This also leads to a large number of dropout cases.

This problem of high rate of dropout cases must be taken care of. The society must provide moral support and provide incentives to the students. Sympathy and encouragement from the parents as well as teachers will play a major role to make the students to continue their studies in the traditional educational institutions. Moreover, the parents must be conscious enough about their children’s education. They should get a regular feedback from the institutions where their children are studying. This feedback will also help the teachers to improve methods of teaching.

The madrasas are also suffering from the problems of parents’ support and co-operation. They rarely visit the madrasas to have a feedback about their children from the teachers. To over
come this problem, there should be Parents-Teachers Association (P.T.A.). None of the madrasas have formed this type of association.

Moreover, different local bodies and educational authorities are also not co-operating with the madrasas. The influential local bodies can provide a helping hand to the madrasas to raise public awareness towards the madrasas through public meetings, seminars and counselling programmes. But, they seem to have no interest in this behalf. The other educational authorities can help the madrasas in raising the standard of education. But they are also not found to be sincere in the improvement of the madrasa education.

There is a problem of trained teachers in the madrasas in Barak Valley. There are no teachers training programme for the madrasas education teachers. Training of the teachers will enhance teachers’ competence because trained teachers are well aware about the psychology of the students and methods and techniques of teaching. Only a trained teacher will be able to deal with the problems of the students. Thus, at least, a scheme of in-service-teachers training should be introduced in Madrasa education system, specially, in the madrasas in Barak Valley Region. Apart from this, there should be provision of orientation and refresher
courses for madrasa education teachers. Teachers will develop interest in teaching after being trained through various pre-service and in-service teachers training programmes. This should be ensured that only trained teachers are appointed in the madrasas.

The co-curricular activities, which play a major role in making the students socially efficient and dynamic, is almost completely lacking in the madrasas of Barak Valley. The activities like debates, quiz competition, extempore speech, group discussion etc. develop in students the confidence in life and competitive attitude. The programmes which are run by National Service Scheme (N.S.S.) are also helpful to make the students pragmatic in different aspects of life. There is no such social service scheme undertaken by madrasas. Co-curricular activities will provide a platform to develop the hidden potentialities of students.

To overcome the educational problems and to improve the quality of education in the madrasas of Barak Valley, there is a need of a Non-Government Organization (N.G.O.) consisting of competent, educated and concerned Muslim scholars who will take up the issues and problems of madrasas and devise ways and means to bring about improvement and modernization of these madrasas. Such an organization can be formed in different zones or
district. A proper linkage between madrasas and such organizations should be developed.

The advantage of having such an organization lies not only in its superintending functions, but also in its acting as a model agency for interface between the madrasas and government departments, in essential areas like affiliation, processing of grants, aids, subsidies, government sponsored schemes for teachers training, computerization in madrasas, foreign assistance and grants etc. In short, it will function as mediator and interlocutor between Government and the Non-Government Madrasas. Such voluntary organizations are very much useful to improve the functioning of the madrasas.

**Suggestions for further research studies:**

The following areas can be undertaken for further research studies:

- The History of Development of Madrasa Education in Assam – Both in Barak Valley and Brahmaputra Valley.

- The Contribution of Government and Non-government Enterprises Towards the Madrasa System of Education in
Brahmaputra Valley and Barak Valley Region: A Comparative Study.

➢ Analytical Study of the Present Scenario of Madrasas in Barak Valley and Brahmaputra Valley.

➢ Origin, development and improvement of the Syllabi of Dars-e-Nizamiya.

➢ A Comparative Study of the Madrasa Education System in Assam and other states of India.

➢ Study of the Madrasa System of Education in the Medieval Indian Period and Afterwards: A Comparative Study.